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John J. Harrod,

For the Methodist Protestant Church.

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Anne Arundel Circuit, Dec. 16, 1832.

Dear Brother,—There is no kind of information more agreeable, and better calculated to stimulate the advocates of Religious Liberty, to preserve in their exertions to establish a branch of the church of Christ, upon the republican principles of the gospel and the rights of man, than to hear of the success of the efforts and the blessings of God attending the labours of his servants engaged in preaching the gospel, and serving the public interests. If the rapid success of any branch of the christian church, is evidence that it is established upon proper principles, surely then the Methodist Protestant Church is one among the many branches which has this evidence; for she has grown most wonderfully, and flourished in Christ Jesus the living vine. The cry of downfall! destruction! and coming to nothing! as sung and echoed from Maine to Georgia by her opposers, is met in the triumphant song of her sons and daughters, the "Lord hath done great things for us, whereof we are glad."

Previously to my entering upon the labours of this Circuit, as one of the itinerant ministers of the Methodist Protestant Church, I apprehended my feeble labours would be almost useless; either as a minister of the church, or a servant of the Lord Jesus. I then thought that the opposing powers would counteract all the efforts and effects which any thing I could say or do, might have done under other circumstances, and hearing of the limited number of our brethren at the time of our last conference on this circuit, I feared it would be burthensome to give a support to two ministers however small their wants might be—and surely they are small, for I have never as yet received as much as one hundred dollars from any one circuit which I have travelled, and do annually lose considerable by serving the church; however, I do not complain, I have mentioned the above to show that worldly gain is not our object as ministers or members of the Methodist Protestant Church; the most of us must lose much in the cause of reform, as reformers of gone-by years have done before us. We are however greatly encouraged on this circuit, for I can say that I have found the liberal fulfilment of the promise of the Lord Jesus to his ministers, and have met with fathers and mothers, sisters and brothers who have extended towards me, both in the church and out of it, every act of hospitality and brotherly kindness, which distinguishes so pre-eminently civilized man, from the rude and savage barbarian, and exhibits the superiority of the christian over the heated bigot.

Somewhere about *one hundred members* have been added to our church, on this circuit this year, notwithstanding a number have joined the

M. E. Church who professed to have been converted at our camp meetings. On Sabbath last a very interesting and affecting scene took place at a meeting held in a primary school house, on the upper part of Anne Arundel County. After preaching, I made a request that the members of our church, and the members of the quarterly conference, together with all persons who wished to become members of our fellowship, would remain in the house. After the public congregation had retired, I remarked, that if there were any ministers present who wished to join our church they would please signify the same by rising up, or in any other way most congenial with their feelings: and immediately there arose our venerable and worthy brother Benjamin Hood, (who had been an acceptable member of the M. E. Church upwards of forty years, and preacher in said church upwards of thirty,) and said; I trust brethren, I have been influenced to pursue this course in the fear of God; for I have found I must sacrifice my principles and my conscience to continue any longer in that church which requires me to pursue such an unrighteous course towards those who I believe are the servants and children of God; and he hoped that in the decline of life he would be more useful than ever he had been, and that God would open his way to preach more extensively the gospel of Christ to a fallen world. The deep heart-felt feelings evinced by the falling tears of those who heard him, gave evidence that he holds a high standing in their affections and christian confidence. After he had taken his seat, the question was then asked, if there were any persons who wished to join our church; upon which Sister Hood, wife of said minister, sister Wheeler, and sister Hood, wife of Mr. J. Hood, who had been members of the M. E. Church, all of whom with several other persons, associated themselves together in a class, to meet at the aforesaid place, and elected Bro. Hood as their leader. We had never before preached at that place. It is delightfully situated, not far from the Baltimore and Ohio Rail-road, and in a neighborhood of a hospitable, intelligent, and refined population—classes of human society in which reform invariably succeeds the best. While the class was organizing in this place, it brought fresh to my recollection the time when between

3 and 4 years since, Brother Wallace and myself attended in Alexandria, D. C. to the forming of the first class of reformers in that city, then only numbering (the first night of its organization,) seven members. Now, from what I hear, there are between two and four hundred—they have a good two story brick church, and the work of God prospers among them. It would be a most pleasing sight to many friends, to see in the columns of the Protestant, the exact number of meeting houses, built and possessed by our church: and also the exact number of members attached thereto, in these United States, with the places where, and time when such respective associations began to exist. Such a statement would at one view,

show what the Lord hath done for us in the space of a few years. Yours, &c.

JAMES HANSON.

For the Methodist Protestant.

GEORGIA.

Elberton, Dec. 13, 1832.

Dear Brother,—I have just returned from a town through the northern, part of this state. I find the Methodist Protestant churches in a prosperous condition;—and alive to the religion of our Lord and Saviour, and to apostolic freedom as a people. We have nothing to fear but our God and our hearts. I do most sincerely pray, that God will give us patience, that we may bear up as Christians, under all false statements and misrepresentations made by our old side brethren. As Methodist Protestants, we wish them well, and desire the salvation of their souls, as well as those of all the human family. There is no cause for despondency. Our glorious cause of republican religion advances as rapidly as circumstances admit; and as rapidly, as I think, as it ought, in order that our principles be correctly understood—and that they be certainly and firmly secured as our cause progresses.

I pray God, that the Methodist Protestants may prosper yet more abundantly. And let us all continue to pray our Heavenly Father to bestow upon us, and enable us to retain, all the religion that the Creator designed mortals should possess and enjoy. Yours, &c.

ETHEL TUCKER, Sr.

From the Methodist Correspondent.

BARNES' MILLS, Nov. 26, 1832.

Messrs. Editors,—Through the tender mercy of our glorious Lord, amid unusual toils, my health and strength still hold out; and what is best of all, the work of God is on the advance, in nearly all the circuits which I have visited since our Annual Conference last September. Never was my poor heart more in love with my Master's work than now—never have I seen my fellow labourers more engaged to win souls to Christ, than they seem to be in all the circuits, so far as my visits have extended. My hopes are, that the efforts of our ministry will be crowned with more than usual success during this conference year.

There were twenty members added to the church on Ohio circuit at their Quarterly meeting held at West-Middleton, second Saturday and Sunday of this month. Brothers Shinn and Avery can bear witness to the fact, that it was a season of refreshing from the presence of the Lord—the love-feast was of the highest character for good speaking, and heavenly feeling—the preaching was well received, and the impression was unusually fine. On Monday the meeting closed after preaching at 10 o'clock, and the people of God returned home feeling as they went, like giants refreshed with new wine. There were a number of seekers—indeed the work is extending all abroad on that circuit.—Brother Clark will need help—already more

than fifty have been added since Conference, and the increase this year, will, in all probability, be very considerable.

The Quarterly meeting on Monongahela circuit was held at Waynesburgh, third Saturday and Sunday in this month—it was well attended, love-feast was good, the preaching seemed to be well directed—the people evidently felt the force of gospel truth, yet owing to some unknown cause, there was no considerable work. I am not sure that any were converted—however, three very acceptable members, previously converted, were added to the church. Our two brethren Lucas and Dunlevy are valuable laborers—quite persevering in their ministerial calling. They have taken into the church since Conference, about one hundred members, and the gracious work is spreading in all directions through the circuit. Glory to God in the highest, for such manifestations of his heavenly grace to poor sinners! On this circuit, hitherto, the greatest amount of good has been done at Bridgeport and Bald Hill. On my way up the country, I preached at this latter place, and found a happy people indeed. It is easy speaking to a people so much alive in religion. After preaching twice at Morgantown in the Presbyterian meeting house, I proceeded to Pisga in company with brother Dunlevy, where we had a glorious meeting; at the close of which seven members were admitted into the church. Pisga meeting house is used by our old side friends and us, alternately, and both have a revival of religion. This thing is just exactly as it should be; there is work enough for all to do, and after we have all exerted ourselves to the uttermost, too many poor sinners will be lost—finally and eternally lost! The great Searcher of hearts knows, that I love ecclesiastical liberty *well*, yet I love pure and undefiled religion *better*, and can most cheerfully join with my episcopal brethren in the great work of calling sinners to repentance and to salvation, through faith in our Lord Jesus Christ.

At Barns' Mills, Hacker's Creek circuit, Nov. 24th, 25th, and 26th, we held a valuable meeting indeed. Brother John Clarke, of Waynesburgh, assisted—brother Mitchell did not attend—brother Morron arrived on Sunday in time of preaching. On Sunday night the circuit preacher of the Methodist Episcopal church, took hold and helped us like a man of God—a true son of liberality—this was gratifying to us all. In this region the public mind was prepared—several conversions had recently taken place—our meeting commenced under favorable circumstances—the word was attended with power from the beginning to the conclusion. In our love-feast, nine members were added to the church, all converted to God, and all nearly of one age. Seven of them were young men, and all nearly of one size. I am wearing out, and must die ere it be long. God of my fathers, grant that my place in the ministry may be supplied from among these choice young men! On Monday six others joined—all seekers, and all respectable, and there were a great many mourners. The congregation was large, and the power of God evidently arrested all present—this I hope is the commencement of a glorious revival in this neighborhood. We have in all places derived great advantage from continuing our quarterly, and other large meetings, on Monday. Experience has taught me, that Saturday and Sunday just prepare the way for a season unusually valuable on Monday, and I would recommend these Monday meetings to all the brethren throughout our work. Upon the whole our

cause is rapidly on the advance in the upper end of the Ohio Conference. Our liberal institutions do not in the least hinder the operations of divine grace—men need not be bereaved of their ecclesiastical liberty, in order that divine grace may train them up for immortality—this can undoubtedly be better done, while men enjoy every kind of liberty which properly belongs to human nature, and to this great point the eyes of our fellow creatures are opening more and more every day. I am, &c.

GEORGE BROWN.

ECCLESIASTICAL.

For the Methodist Protestant.

EXPLANATION AND VINDICATION.

Dear Brother,—I regret to find it is necessary for me to write again, over my own proper signature, on a subject which I introduced with reluctance, and wished not to pursue any farther.

A brother in the west has written me a letter, on the subject of my publication, in your paper, entitled "dangers of anarchy." He thinks, I had not a correct view of the contemplated plan of dividing the district by the decisions of quarterly meeting conferences; and that I ought to correct my former statement. This brother's plan, as stated in his letter, which he acknowledges was the plan proposed, would, in my humble judgment, sustain me in all that I said: but I do not wish to press the matter; and unless future events should render it necessary, I will not quote his words, nor attempt to continue the subject as a matter of controversy.

But as there appears to be dissatisfaction, it is due to the church, and due to myself, that something more should be said, in way of explanation.

Little did I think, when I wrote the above named paper, that I was either laying the foundation of an acrimonious controversy, or giving just cause of offence to any of my brethren.

Let us now calmly examine, what I have done. I stated facts, as they came to my knowledge, concerning the official conduct of some of our brethren, in different places; and took the liberty to express my opinion, that those brethren were *mistaken* concerning the provisions of our constitution and discipline. I testified unequivocally, that I did not believe they had any ill design or wrong motive whatever. Then, as I did not impeach their motives, far from bringing a *charge* or *accusation* against them, I did not even reproach or censure them with any thing else, than merely their being *mistaken*. And is it indeed, a horrible offence, in our infallible age and generation, to presume, that the ministers and members of our church may be *mistaken*?

In regard to the *facts*, if there was any misstatement, so soon as I shall discover it, I will most gladly make all necessary corrections before the public. But admitting them to be facts, I appeal to the intelligence of mankind, whether there was any impropriety in my stating them, to guard the ministers and members of our church against the gloomy and destructive ravages of anarchy?

The official proceedings of our brethren, as referred to in my former paper, were in conformity with our Constitution and Discipline, or they were not; if they *were*, then who will say I slandered them, by mentioning to the public their course of conduct, which was perfectly right and lawful. If it was altogether proper

and correct, for them to do as they did, have they any reason to be ashamed that it should be published? if it was *not* according to the provisions of our constitution, then I ask if men are slandered when their official doings are published, which are acknowledged to be unconstitutional? Will you say the injury consisted in my first *supposing* their doings were not correct, and afterwards publishing my suppositions? Then it seems public men and public measures are not to be called in question; or cannot be openly investigated without an indictable offense. Did I abuse the liberty of the press, by simply publishing my opinion, concerning the tendency of public measures? If Methodist Protestants are to be screened from all such scrutiny, and to have a law of expulsion to guard the deep secrets of their administration, surely the Methodist Episcopal Church have an equal right to this sacred protection.

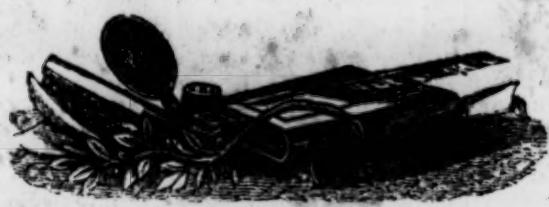
I had the presumption to question whether a certain act of an Annual Conference were strictly conformable to the provision of our discipline. This resolution the Conference itself brought before the public, by having it published in your periodical. I had the assurance afterwards to bring it before the public again, and even to ask the ministers and members of our church, after referring to two pages of our discipline, to put the question to themselves, whether such a regulation did not more properly belong to the General Conference. And is the spirit of official sovereignty greatly affronted at this presumption? does it not feel the need of some new law, to prohibit the liberty of thus noticing public men and public measures?

Besides this, I referred to several instances of official movements of other subordinate bodies, without mentioning names or plans, with a view to impress on our community the necessity of reflection and care, in the infancy of our official progress. I did not reproach any of those brethren, even in thought; for as the time had been short, and their opportunities inconsiderable, to make themselves acquainted with the provisions of our government, I supposed they inadvertently and very innocently commenced a course not strictly conformable to our rules. This is all I meant; and if I said any thing which implied more, I publicly take it back; for I can appeal to the Searcher of hearts, that I wish not to give offence to Jew nor Gentile, nor to the church of God. Yours, &c.

A. SHINN.

THE CHRISTIAN'S HOPE.

What would the life of man be without hope? Remove it, and you take away at once the relish of prosperity, and the support and solace of adversity. Let the tide of prosperity run ever so high, and flow with unebbing fulness, ever so long, if the hope of its continuance be destroyed, it is instantly deprived of all its power to satisfy. Let the prosperous man be certainly assured, that his prosperity is to last but one day longer; that at the close of so short a time its springs are to be dried up, and he is to be left in all the dreariness of universal desolation; would that day, think you, be enjoyed by him? No; the extinction of hope would be the extinction of joy. And, oh! what would adversity be without hope? This is the last lingering light of the human bosom, that continues to shine when every other has been extinguished. Quench it; and the gloom of affliction becomes the very blackness of darkness—cheerless and impenetrable.



BALTIMORE:

FRIDAY, DECEMBER 28, 1832.

Time has rolled us onward to the close of another year, which will soon be numbered with those years beyond the flood. The year, 1832, is now, and hereafter, will be considered memorable for the immediate actings of the Divine administration, as well as those of various political and ecclesiastical bodies.

By the appointment of Heaven, death has swept its millions from the face of our globe, by the ordinary diseases; and to these have been superadded (also by Divine appointment) the pestilence which walketh in darkness, and the destruction which wasteth at noon-day, both of which have also hurried their millions to the gloomy horrors of the tomb.

The past year has, perhaps, furnished a greater proportion of eminently pious persons, and those who have been distinguished in the liberal professions, than usual to the stroke of death. The Church—the Legislative Hall—the temple of Fame, in all their departments have been invaded by the King of Terrors, who has been indiscriminate in the selection of his victims; many of whom were amongst those we loved most; and who, in our view, seemed best calculated to smooth the asperities of human life, and to point us with increasing interest to the Lord Jesus.

How many of those have fallen under the scythe of death, since the commencement of the year, now almost elapsed! How many of these, then had the flush of health and vigor on their cheeks—a pulse indicating the absence of disease, and an activity and industry which seemed to promise long years of enjoyment here! Peace to their manes, honour to their memory!

Do we not exclaim, what are we, and what our father's house, that our heavenly Father, should thus have honoured us by continuing our lives in this land of probation and of Christian privileges! O, how and why is it, that those whose lives were most useful to mankind, have been cased in earth by the shovel of the friend, or that of the sexton, whilst we, unworthy we, are permitted to survive the deceased?

Ye pious ones—ye have conquered through the blood of the Lamb. Ye have passed the rude storms of time, and are now safely moored in the haven of eternal peace and delight, "Ye with sails how swift! have reached the shore, Where tempests never beat, nor billows roar!" whilst we are still afloat on the broad-surfaced ocean of time, agitated by the winds and waves

of adversity, temptation and sorrow. We shall be excused for dwelling with pensive interest on the memory of those we loved, because many of our readers are amongst the bereaved—parents and children, husbands and wives. They will not return to us. Shall we meet them in Heaven?

This has been a year of universal interest to the friends of religious liberty, particularly amongst the people called Methodists. To hundreds and thousands of these, it has proved a year of jubilee. The bands of clerical domination have been burst asunder, and hundreds and thousands have been made participants with us in the enjoyment of Christian liberty.

The Methodist Protestant Church was established to teach the Methodist people their right to self-government, and the expediency and practicability of enjoying such a free government in this free and enlightened country. The General Conference of Methodist Episcopal preachers, when prayed to, most humbly by many of the members of their church, for the exercise of the rights and privileges of representation were contemptuously told by the preachers that they knew "no such rights"—they comprehended "no such privileges!"

Nor was this Methodist Protestant sanctuary provided, even after meeting this rude repulse, until some of the authorities of the Methodist Episcopal preachers had positively lifted the arm of proscription and excommunication against a number of the best friends of those sacred rights.

Then, and not until then, were the moral energies of the friends of representation aroused from the silence of passive submission and endurance to an immediate and active identification of view, interest and co-operation, with those martyred ones, which happily for themselves and posterity, eventuated in the establishment of the Methodist Protestant Church.

The labours of those heroic advocates of their own rights and privileges, and those of their brethren in the cause of Christian liberty have been abundant, and their persecutions multiplied; but their hearts have not become faint, nor have their spirits failed in the holy enterprize; and the consequence has been successful, without a parallel in church history. This church which was established by a small band of generous and intrepid brethren, now numbers nearly, twenty thousand members, nearly eight thousand of whom have been added since the first day of the present year!

We ask you reader, if it be too much to hope, that the next year will be as the present? Rather, may we not confidently expect, that by the Divine blessing, and the faithful missionary, and other labours of our ministers, and the pious zeal and prayers of our members, that it will be much more abundant? Oh how much cause for gratitude, personal piety, and renewed efforts is found in the past—shall we not praise the Lord,

and publish the acts of His loving kindness, and live to His glory?

We close this volume by praying the abiding blessing of God on our church, and our pastors—our country and the world!

To our patrons we tender our sincere thanks for their continued patronage. We have endeavoured to steer clear of political and personal strife from the commencement of our labours. We have, perhaps, offended two or three of those whose communications have been rejected, either on account of improper personalities or undue severity, in style and manner. If we expect the confidence of patrons, we must insert what we believe they will approve.

In vain may writers compose, and we publish, unless what is composed and published be patronized, read and approved. The Editor stands between the writers and the patrons; but as we remarked, the latter must be pleased, if the former would profit those for whom they write. At the same time, perhaps, there have been as few improper pieces as could have been expected. The Editor may possibly have erred; but if so, the error has not been mortal, being that of the head only.

To all the writers from the commencement of this series, and whose pieces have appeared, he returns his most sincere thanks—but for them, the original department would have been without matter, and our paper must have decreased in usefulness and circulation. To both patrons and writers, the Editor would say, you have evinced a constancy worthy of our common cause, and he respectfully invites, renewedly, your united support.

TO CORRESPONDENTS.

Brother Shinn's "Closing remarks on the dangers of Anarchy," brother Easter's communication, brother Williams' on our church prospects in Tennessee—our sister "Elizabeth" on Female correspondence for our columns—the "New York Education Society Constitution," "C."—on building churches. "W." On voluntary and involuntary faith—are received and will be inserted.

We regret to inform brother Wilson, that his communication on another recent secession, near Williamsport Md. has been accidentally mislaid. He will oblige us by a copy which shall be inserted. The list of letters and remittances are unavoidably deferred for the want of room, until our next.

NOTICE.

Five dollars remitted by such as have not yet paid their subscription for this year, will be credited to them in full, for 1832 and 1833. This sum is so easy of transmission, that we hope none will put our agents to the trouble of calling on them. We expect our patrons will be found amongst the most prompt in payment. Many, we are glad to say, have done well this year, and we hope, the remainder of them will soon remit. We need every cent to meet our engagements. The publisher is still in advance out of his private funds for the paper, which will not be the fact, when all shall have paid. A little effort would greatly increase our patrons.

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